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FIG. 74.

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There must, we felt, have been roads along which they were taken, but for long we kept a look-out for such without success. At last a lazy Sunday afternoon ride, with no particular object, took one of us to the top of a small hill, some two miles to the west of Raraku. The level rays of the sinking sun showed up the inequalities of the ground, and, looking towards the sea, along the level plain of the south coast, the old track was clearly seen; it was slightly raised over lower ground and depressed somewhat through higher, and along it every few hundred yards lay a statue. Detailed study confirmed this first impression. At times over hard stony ground the trail was lost, but its main drift was indisputable; it was about nine feet or ten feet in width, the embankments were in places two feet above the surrounding ground, and the cuttings three feet deep. The road can be traced from the south-western corner of the mountain, with one or two gaps, nearly to the foot of Rano Kao, but the succession of statues continues only about half the distance. It generally runs some few hundred yards further inland than the present road, but a branch, with a statue, leads down to the ahu of Teatenga on the coast, and, another portion, either a branch or a detour of the main road, also with a statue, goes to the cove of Akahanga with its two large image ahu (fig. 32). There are on this road twenty-seven statues in all, covering a distance of some four miles, but fourteen of them, including two groups of three, are in the first mile. Their heights are from fifteen feet to over thirty feet, but generally over twenty feet.

As a clue had now been obtained, it was comparatively simple to trace two other roads from Raraku. One leads from the crater, and connects it with the western district of the island. It commences at the gap in the mountain wall, in the centre of which an image lies on its face with weird effect, as if descending head foremost into the plain; and runs for a while roughly parallel to the first road but about a mile further inland. It is not quite so regular as the south road, and is marked for a somewhat less distance by a sequence of images, some fourteen in number, which in the same way grow further apart as the distance from the mountain increases. When the succession of statues ceases, the road divides; one track turns to the north-west, and reaches the sea-board through a small

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pass in the western line of cones; the other continues as far as a more southerly pass in the same succession of heights. In each pass there is a statue.

The third road, which runs from Raraku in a northerly direction, is much shorter than those to the south and west. It has only four statues covering a distance of perhaps a mile, and it then disappears; if, however, the figures round the base of the mountain belonged to it, and they lie in the same direction, it started from the southern corner of the mountain, led in front of the standing statues and across the trail from the crater, before taking its northward route up the eastern plain. The furthest of the images is the largest which has been moved; it lies on its back, badly broken, but the total of the fragments gives a height of thirty-six feet four inches. In addition to these three avenues, there are indications that some of the statues on the south-eastern side of Raraku may have been on a fourth road along that side beneath the cliff.

So far the matter was sufficiently clear, but another problem was still unsolved: if the images were really being moved to their respective ahu all round the coast, how was it that, with very few exceptions, they were all found in the neighbourhood of Raraku? If also they were being moved, what was the method pursued, for some lay on their backs and some on their faces? With the hope of elucidating this great question of the means of transport, we dug under and near one or two of the single figures without achieving our end—nothing was found; but the close study which the work necessitated called attention to the fact that on one of them the lines of weathering could not have been made with the figure in its present horizontal attitude. The rain had evidently collected on the head and run down the back; it must therefore have stood for a considerable time in a vertical position. It was again a noticeable fact that, though some single figures are lying unbroken (fig. 75), others, like the large one on the north road, proved to be so shattered that no amount of normal disintegration or shifting of soil could account for their condition—they had obviously fallen. So wedded, however, were we at this time to the theory that they were in course of transport, that it was seriously considered whether they could have been moved in an upright position. The point was settled by finding one day by the side of the track, some two miles from the

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mountain, a partially buried head. This was excavated, and a statue found that had been originally set up in a hole and, later, undermined, causing it to fall forward. This was the only instance of an isolated figure where the burial had been to any depth, but in various other cases it was then seen that soil had been removed from the base, and one or two more of the figures had not quite fallen (fig. 76).

When the whole number of the statues on the roads were in imagination re-erected, it was found that they had all

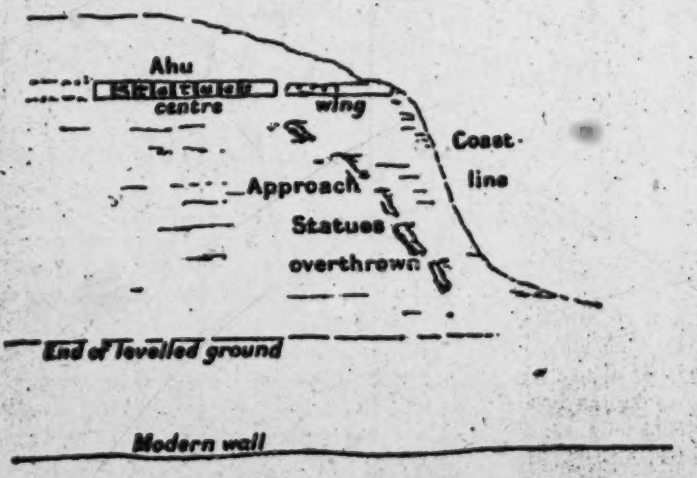

FIG. 77.—DIAGRAM SHOWING CEREMONIAL AVENUE OF AHU HANGA PAUKURA.

originally stood with their backs to the hill. Rano Raraku was, therefore, approached by at least three magnificent avenues, on each of which the pilgrim was greeted at intervals by a stone giant guarding the way to the sacred mountain (map of roads). One of the ahu on the south coast, Hanga Paukura, has been approached by a similar avenue of five statues facing the visitor. These five images when first seen were a great puzzle, as some of them are so embedded in the earth that their backs are even with the levelled sward in front of the ahu; later

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there seemed little doubt that, like the two giants on the south-east side of Raraku, trenches had been dug into which they had fallen. Subsequently, a sixth statue was discovered, the other side of a modern wall, weathered and worn away, but of Raraku stone and still upright. This is the only instance of an erect figure to be found elsewhere than on the mountain (fig. 77).

In addition to the images which have stood in these processional roads, there are, excluding one or two figures near the mountain whose *raison d'être* is somewhat doubtful, fourteen isolated statues in various parts of the island, for whose position no certain reason could be found. Some of these may have belonged to inland ahu which have disappeared, or they may be solitary memorials to mark some particular spots, but the greater number appear to have stood near tracks of some sort. Some of these last may have been boundary-stones, and in this class may perhaps fall the smaller statue now at the British Museum, which is a very inferior specimen. According to local information it stood almost half-way on the track leading from Vinapu to Mataveri along the bottom of Rano Kao; the hole from which it was dug was pointed out, and our informant declared that he remembered it standing, and that the people used to dance round it. The larger figure at the British Museum was in a unique position, which will be spoken of later.

No statues were, therefore, found of which it could be said that they were in process of being removed, and the mode of transport remains a mystery. An image could be moved down from the quarry by means of banks of earth, and though requiring labour and skill, the process is not inconceivable. Similarly, the figures may have been, and probably were, erected on the terraces in the same way, being hauled up on an embankment of earth made higher than the pedestals and then dropped on them. Near Paro, the ahu where the last statue was overthrown, there is a hillock, and tradition says that a causeway was made from it to the head of the tall figure which stood upon the ahu; and along this the hat was rolled (fig. 78)—a piece of lore which seems hardly likely to have been invented by a race having no connection with the statues. But the problem remains, how was the transport carried out along the level? The weight of some amounted to as much as 40 or 50 tons. It would simplify matters very much if there were any reason to suppose that the

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172 images were moved, as was the case with the hats, before being
Y83 wrought, merely as cylinders of stone, in which case it would be possible to pass a rope under and over it, thus parbuckling the stone or rolling it along, but the evidence is all to the contrary. There is no trace whatever of an unfinished image on or near an ahu, while, as we have seen, they are found at all stages in the quarry. Presumably rollers were employed, but there appears never to have been much wood, or material for cordage, in the island, and it is not easy to see how sufficient men could bring strength to bear on the block. Even if the ceremonial roads were used when possible, these fragile figures have been taken to many distant ahu, up hill and down dale, over rough and stony ground, where there is no trace of any road at all.

The natives are sometimes prepared to state that the statues were thrown down by human means, they never have any doubt that they were moved by supernatural power. We were once inspecting an ahu built on a natural eminence, one side was sheer cliff, the other was a slope of 29 feet, as steep as a house roof, near the top a statue was lying. The most intelligent of our guides turned to me significantly. "Do you mean to tell me," he said, "that that was not done by *mana*?" The darkness is not rendered less tantalising by the reflection that could centuries roll away and the old scenes be again enacted before us, the workers would doubtless exclaim in bewildered surprise at our ignorance, "But how could you do it any other way?"

172 Besides the ceremonial roads and their continuations, there
491 are traces of an altogether different track which is said to run round the whole seaboard of the island. It is considered to be supernatural work, and is known as Ara Mahiva, "ara" meaning road and "Mahiva" being the name of the spirit or deity who made it. On the southern side it has been obliterated in making the present track—it was there termed the "path for carrying fish"; but on the northern and western coasts, where for much of the way it runs on the top of high cliffs, such a use is out of the question. It can be frequently seen there like a long persistent furrow, and where its course has been interrupted by erosion, no fresh track had been made further inland; it terminates suddenly on the broken edge, and resumes its course on the other side. It is best seen in certain lights running up both the western

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and southern edges of Rano Kao. Its extent and regularity appeared to preclude the idea of landslip. There is no reason to suppose that it is due to the imported livestock, and it has no connection with ahu, or the old native centres of population, yet to have been so worn by naked feet it must constantly have been used. This silent witness to a forgotten past is one of the most mysterious and impressive things on the island.

Stone Crowns of the Images

Mention must finally be made of the crowns or hats which adorned the figures on the ahu. Their full designation is said to be "Hau (hats) hiterau moai," but they are always alluded to merely as "hiterau" or "hitirau."

These coverings for the head were cylindrical in form, the bottom being slightly hollowed out into an oval depression in order to fit on to the head of the image; the depression was not in the centre, but left a larger margin in front, so that the brim projected over the eyes of the figure, a fashion common in native head-dresses. They are said by the present inhabitants to have been kept in place by being wedged with white stones. The top was worked into a boss or knot. The material is a red volcanic tuff found in a small crater on the side of a larger volcano, generally known as Punapau, not far from Cook's Bay (fig. 79). In the crater itself are the old quarries. A few half-buried hats may be seen there, and the path up to it, and for some hundreds of yards from the foot of the mountain, is strewn with them. They are at this stage simply large cylinders, from 4 feet to 8 feet high, from 6 feet to 9 feet across (fig. 80), and they were obviously conveyed to the ahu in this form and there carved into shape (fig. 81). An unwrought cylinder is still lying at a hundred yards from the ahu of Anakena. The finished hats are not more than 3 feet 10 inches to 6 feet in height, with addition of 6 inches to 2 feet for the knob; the measurement across the crown is from about 5 feet 6 inches to 8 feet. The stone is more easily broken and cut than that of the statues, and while many crowns survive, many more have been smashed in falling or used as building materials.

It is a noteworthy fact that the images on Raraku never had hats, nor have any of the isolated statues; they were confined to those on the ahu.